11: Sanderson D-5 (ca. 1920) 1920 FT7 Yao FT7

/ The alternative term, *wase*, common to nearly all Bantu languages, is usually reserved for "own father," but not always.

Latterly, though the relationship is really *akenge*, the husbands of a man's "daughters" or "grand-daughters" are called *atati*—in a complimentary sense, not of course in defining relationship.

The word *akenge* is rapidly falling into desuetude for men, and is, nowadays, never used in speaking to a man of that relationship, though used freely as a mode of address to women.

Amao (or *achikulu-anaye*, *-ase*, etc., "my, his mother") may be further defined as "great" or "little" in the same manner as *atati*.

The parents of any *atati* or *amao*, and those of one's wife are called *anduje* ("grandparent"). Great-grandparents are spoken of as "father" or "mother of my grandfather (or mother)."

The founder of a family is called *Likolo*, especially in prayer—except for the augmentative prefix obviously the same word as *Nyapolo*," a parent," which includes all "fathers" and "mothers."

It is curious in this connection that a name for little girls in general, if one does not know their real name, is *chikolo*. All these words seem to be derived from *-kola* ("have," "possess"), and refer, probably, either to actual or potential possession of offspring.

Ankienapolo are distinguished as "male" or "female" according as they belong to the father's or mother's side—irrespective of their own sex.

Conclusions.—The Yao nomenclature of relationships, bearing as it does the evidence of former group marriages, is, like other classificatory systems, gradually changing in conformity with the development of the race, so that it can be used to express consanguinity; Rivers has, I believe, called attention to this process.

The Yao custom—now dying out—of lending one's wife to a visitor (usually a close friend) may be a remnant of ideas carried on from communal marriage, though such a privilege is never given to a relative.

In the same way a man who has had no children (a great stigma) may request his friend to help him—he will never ask a relative—and all of the three parties will keep the secret of the true paternity of any children resulting.

In many tribes the marriage of brother and sister, or a man with his sister's child, is permitted to compensate for the law by which a man's property goes to the son of a stranger, but nothing of the kind is allowed among the Yaos. Indeed, they view any incestuous union with particular horror, and such must be very rare. I have heard of a case of a man committing incest with the idea that he would thereby become endued with supernatural power, but all he gained was ostracism; in the old days he would have been burned.